

# THE INTERMOUNTAIN CATHOLIC

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## CARD FROM BISHOP SCANLAN.

I feel it my duty to protect Catholics and the public generally from fraud and imposition by notifying them from time to time that no person bearing the name and garb of a priest or sister, or anyone else, is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic Church without having from me permission in writing, bearing my seal and signature. Should anyone be found engaged in doing this unlawful work or collecting without such a document, he or she, as the case may be, should be regarded by all as a fraud and an impostor.

L. SCANLAN,  
Bishop of Salt Lake.

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## CRIME RAMPANT.

A dispatch from Talapoosa, Ga., says: "That following a quarrel over the ownership of a small gray mule, three brothers, Will, John and Whitcomb Benefield, well-to-do planters, engaged in a fight with revolvers, and all three were killed. Each of the dead men leaves a widow and children." The list of suicides, homicides and murders published in the daily press is a sad commentary on our present civilization. What is the cause? Belief in God and the obligation to worship Him is the foundation of all morality. To doubt the existence of a Supreme Being is to deny all existences, since without God nothing is conceivable. The three first commandments of the decalogue proclaim His existence and man's obligation to worship Him. No man is free to dispense himself from this obligation. As far back as we trace the history of the human race this belief and obligation have been recognized by all nations, be they barbarians, savage or civilized. As Creator, God is proprietor, whilst man, as creature, is His property. Even God, who is master of all creation, could not release man from his obligation to worship Him, because it rests on justice, which is an attribute of God, and therefore unchangeable.

Do the suicides, homicides, and murders, whose names are daily published broadcast, concede this obligation? It is to be feared not. This obligation, which includes all others—"Fear God and keep His commandments, for this is the whole of man"—is the foundation of all morality, and the corner stone of society.

The three brothers, who shot one another and left wives and children to mourn their loss, had no conception of morality, and were total strangers to the command: "Thou shalt not kill." Rule God out of the universe and all standards of morality cease. Moral obligations, without acknowledging a Supreme Being, have no foundation. If man is not first obligated to God, there is no obligation to fellow man. A nation that denies the existence of a Supreme Being has no foundation to rest on or build up an ethical code for the well-being and welfare of society.

There are, no doubt, many who persuade themselves that there is no God, no future, yet perform good works as exacted by the moral law, but not because they are so enacted, for if there be no God a moral act is inconceivable. Losing sight of this great truth, crime is in the increase. Religion is ignored and churches abandoned. We read of the millions of Bibles that have been distributed and to be placed in hotel rooms; but what of the tens of millions of daily newspapers that go to the homes where innocent boys and girls read them with greater avidity than any book that may mention the name of God. The reason of all this is given by Father York in the Leader:

"Under the guise of 'news,' he writes, 'the young people of our large cities are learning more evil from a single copy of the yellow press than ever come from the perusal of a dozen copies of novels of the 'Nick Carter' variety. Murders, suicides, divorces, and other evils are depicted in language that excites imagination, and is more directly answerable for crimes than any other agency we know of. Sunday colored supplements with their lessons of disregard for parental authority are doing their share also in the improper rearing of the youth of the land; and through it all the dear people stand supinely by and declare, 'Isn't it too bad?'"

"No relief need be expected from the daily papers. One is about as bad as the other. It is simply a case of the thickness of the yellow paint."

"The protest against sensational journalism must come from the family. Parents should see to it that their sons and daughters are not permitted to read the vile accounts which the dailies turn out labeled 'news.'"

## THE QUALITY OF TACT.

"He was a man of great tact," said a clergyman last week, when eulogizing a prominent mem-

ber of his congregation who died, a few days before, of pneumonia, and over whom the grave had just closed. The tact to which the minister referred is a rather rare gift. What diplomacy is or ought to be in the intercourse of nations, such is tact in the intercourse of individuals. Tact has been described as a sixth sense, and this does not seem a bad definition of it. At any rate, no combination of the other five will supply the deficiency caused by the absence of tact. Perhaps it would be better described as the quality of intuitive perception which enables us to realize fully the feelings of others, and thus to regulate our conduct toward them. Tact is, in short, a quality which enables you to "put yourself in his place." It is a faculty which, though it may be improved, cannot be acquired by any study, however careful or however arduous; it is born with its happy possessor is born. It enables those who possess it to take in, almost at a glance, the weak or strong points of a situation or an individual, to steer clear of the threatening proclivities of either, and to avail itself of the favorable points in each.

What the barometer is to a sailor, or the compass to an explorer, that is tact to the individual; and the more sensitive this weather glass of the mind, the more accurate this mental compass, the more quickly does the tactful man discern his attitude to situations and persons. Politeness, courtesy, forbearance and good feeling are naturally more looked for among the educated and well-born, but tact belongs to no particular class; it is as often found dwelling in the home of the laboring man as in the mansions of the aristocrat and the millionaire. Like Supreme Wisdom, it is no distinguisher of persons. It is not for sale in any part of the world; it cannot be won by love or study; it cannot be led captive by cajolery or chains. It cannot be seen, or felt, or weighed; its composition is unknown, and its existence is only made manifest by its property of imparting ease to our neighbors and security to ourselves. Politeness is a visible something, and may be acquired by education and association; good feeling may be the outcome of a kindly disposition, but tact is the outcome of neither; it has a separate independence, and is almost as rare as the geologic fly in Pomeranian amber. It is quite common for people to have the best intentions in the world, to be polite, suave and gracious, and yet be sadly wanting in the subtle and delicate quality of tact. Its nearest of kin is courtesy, but it is not courtesy. The man who possesses tact, be he bartender, politician, statesman or churchman, owns a talismanic power which transmutes acquaintances into friends and disarms those who would be his enemies.

## REJOICE ALWAYS.

A correspondent, writing from Denver, asks: "Who gave expression to the phrase, 'Rejoice in the Lord always?' What is the meaning and significance?"

The text quoted is from St. Paul to the Philippians, who were the first converts to the faith in Macedonia. They were loyal and ardent well-wishers of St. Paul, to whom they sent a special messenger when he was in prison. He reciprocated those kindly feelings. His entire epistle shows his love and solitude for them.

His appeal to "rejoice in the Lord always," meant that.

Notwithstanding their many trials and vicissitudes, they must never become disheartened, nor give way to despondency. Why? Because a true soldier of the cross is happy under the most adverse circumstances, since he is united with Christ, and that spiritual union consoles and soothes the most afflicted soul in its greatest sorrow.

The rejoicing was to be "in the Lord," not at certain intervals, but "always." This advice is general in its application to all Christians. Whenever or wherever one's peace of mind is disturbed, because of reverses, they should not become disconsolate by brewing over these troubles or their cause. God permits trials, crosses and other sources of worryment for his own wise end and for man's spiritual benefit, if only they are turned to a good use, which means to follow St. Paul's advice by "rejoicing in the Lord always." So important is this counsel that he repeats it: "Again I say to you, rejoice."

Instead of patience and resignation in the time of sorrow, is it not the common expression on all sides: "What have I done that God should punish me?" To this question comes the sympathetic and consoling reply, nothing. This consolation, like that of holy Job's friends, brings but cold comfort. The real comfort, the most lasting consolation, comes from St. Paul's words: "Rejoice in the Lord always. Again I say to you, rejoice," for the promise contained in these words inspired the poor and wearied, the afflicted and disconsolate, the sufferer and bereaved with the hope of blissful immortality, which is the only source of true happiness and real joy.

That one may be able to "rejoice always," St. Paul tells what must be done by way of preparation. His first advice is: "Let your modesty be known to all men." Modesty, in our sense of the word, is a certain reserve or decorum in conversation, propriety of dress and a meek, gentle demeanor. It would mean the suppression of anything in looks, conversation or dress that appeals to the carnal eye or imagination. But that was not St. Paul's meaning, nor is it an exact translation of the language he used. The Greek word, translated "modesty," is used in a broader sense and means "fairness." To be always fair is the virtue of a just man. It excludes criticisms, rash judgments and all violations of charity. One, who is fairminded, will pardon what is done through human frailty. In civil law we have what is known as courts of equity which look to the minds of the legislators, and not to the letter of the law. These courts, whilst censuring the violation of the law, will often excuse the intention. This seems to have its foundation in the natural law, for the child,

who does wrong, will instinctively say: "I did not mean it," and the fairminded judge or father will pardon the child.

Applying the words of St. Paul in this sense, it would mean: "Let your fairmindedness and charity in treating with others be known to all men." Weigh well in your minds the benefits you have received, not the injuries that may have been inflicted on you. Do not be always speaking of your kindness and goodness to others, forgetting at the same time how good and kind others have been to you. The Christian law is opposed to selfishness. Hence St. Paul advised his followers to act "fairly" to all men, even to the Gentiles who were edified by the honest, unselfish, patient and charitable conduct of the early Christians. Acts and deeds, not mere words, appeal to the unbelieving world which would be long since converted if professing Christians had shown the faith, unselfishness of the early Christians in their daily lives.

## NEW YEAR'S RESOLUTIONS.

With the dawning of a new year, the tearing down of the old calendar and hanging up the new, the discarding of the old almanac and the perusal of the new, the closing up of business accounts and settlement of affairs which marked our operations for the closing year, it has come to be a custom to make new resolutions to do better next year than we did last. New Year's resolutions are sometimes made with good intent, and sometimes in a joking spirit. The jokers made it pretty hard for those who seriously contemplate reform to maintain their good intentions. Usually the jokers recognize their inability to effect any reform in their personal conduct, not because they have achieved perfection, nor yet because they have arrived at that happy state wherein their conduct is above reproach, but because they are unable to control their desires and they know it. To hide their deficiencies they make a joke of New Year's reforms, and try to act just a little more unbecomingly and with a little less propriety than has been their wont. The recognition of the need of reform is present, but the weakened will has been tested so often that its deficiencies are well known to its possessor.

But all of us, even the jokers among us who make light of the proposition, ought to try to do better next year than we have been doing. It probably is not well to attempt too big a reform all at once, but we ought at least to try to overcome some of our deficiencies. We might not wish to quit smoking or drinking, or to seek any higher life than we have been living or to do nobler things or to practice any self-denial for the benefit of either ourselves or others. In other words, we may be self-satisfied. We may have reached the pinnacle of our ambitions. We look about us and see no other worlds to conquer. Strange, indeed, will it be if we do not find ourselves at the end of the coming year with even less desire to rise above ourselves and be something more than we are today. Life is progressive or retrogressive, and no man may indulge health-racking and will-power destroying habits without suffering the consequences of his folly. Empty heads usually find nothing worth striving for, but much comes to them without the effort of striving. And that much usually has little of good in it.

In framing up your resolutions, no matter what their purport, so long as they are good, the one most important which should be written in them is the resolve to keep them in spirit and in letter. In other words, resolve to do something, and then do it. The man or woman, boy or girl, who does that, who resolves upon a course of action, and then sticks to it, is sure to win—not only his resolution, but in the battle of life.

## PRICES COMING DOWN.

Most joyous news is this we read for the wage-earner, the salaried employee and the business man and manufacturer, to their wives and children, their aunts and cousins and uncles and all the rest. The price of automobiles is coming down. In 1906 the average price at which the cars were sold was \$2,137, while this year the average price was \$1,545, a decline in "average" price of \$592 in four years. This decline, which should cheer the bread winner in these strenuous times when the difficulty is not so much to make two ends meet as to find the other end at all, is accounted for by the increased demand for cars of lighter make and lower horsepower. The manufacturers of high-grade cars, however, have found it necessary in some instances to increase the price of their products to satisfy the demand for the more luxuriously equipped and elaborately planned cars.

The automobile industry is one of the phenomenal developments of the first years of the twentieth century. That it is now only in its development stages is generally believed. Machines have already been made that will develop all the speed necessary or desirable, and cars of sufficient luxuriousness to satisfy the most fastidious may be had. But the mechanics of the machine, the design of the working parts, are likely to undergo changes that in a few years will make the automobiles of today look as out-of-date as the locomotives of thirty or forty years ago do now. The reduction in "average" price of the machines indicates that ere long it may be possible that the man of average means can afford to own and operate a machine.

## SMUGGLERS.

Nearly every winter, and this one is no exception, there appears in our midst some enterprising though not altogether truthful gentlemen with linen to sell. It is represented that this linen is imported legitimately—smuggled by some hook or crook, and the people of Salt Lake are to be given the benefit of at least a part of the saving thus effected. It is a good story the linen peddlers tell, or hint at, and by practice they have become

proficient in their story. The peddler, according to his own tale, is of an adventurous disposition, ready for all sorts of wild adventure, and his experiences at sea when he was a younger man and sailed as a captain or an able-bodied seaman made it possible to enter into this scheme whereby the good women of the city can acquire a linen stock at about half its value.

Of course, the goods were not smuggled in. Smugglers are not going around the country advertising the fact that they have beaten your Uncle Samuel out of his customs duties. It has been pretty well established that Uncle Sam has been cheated by some corporations and individuals, but the facts were not brought forth by any voluntary confession or by a desire to share the profits of their rascality with the dear people. Instead, Uncle Sam had a pretty hard time digging down into the frauds and finding who is guilty.

But it is evident there are a great many people who are gullible enough to believe the story, for the smugglers appear year after year. Then, too, it is evident that the smugglers have a pretty fair understanding of human nature, for they acknowledge their own dishonesty in cheating the government and offer to share the profits, an offer that must be acceptable to some, at least, or the smugglers would have to quit for want of trade. It is probably the confession of fraud on the part of the peddlers that disarms the suspicions of the "innocent" purchasers, although that confession ought to be cause for immediately showing the peddler the door. If the purchaser, usually the woman of the house, would stop to think a moment she would know that she wanted nothing to do with a self-confessed smuggler, that if the peddler's tale were true, her house would be subject to a raid by customs officials and she herself likely to be imprisoned for defrauding the government. Knowing this, she would come to the conclusion that the story told by the peddler was a fabrication, and, hence, the goods must be of a very inferior grade of linen, or more likely a cheap cotton stuff doctored up to look like linen, which she could buy of local merchants for less than the price asked by the peddler.

If the smuggler calls upon you, and you have a desire to test his business, just demur at the price and see if he does not cut the price of a table cloth to half or less than what he originally asked, and will then throw in a dozen or two of napkins. But if you don't want to get cheated, better take your linen needs to your local merchant and get what you pay for.

## SAVE US FROM FOOLS.

A good cause is very often injured by injudicious advocates. Such is the case with the "Temperance Cause," to which all men must wish success, as, beyond dispute, much of the sin and misery which weigh heavily on civilization proceeds from excess in alcoholic drinks.

The way in which the temperance cause is advocated, however, especially by some preachers of the gospel, is often more provocative to laughter than sympathy, and tends to make a very serious problem ridiculous. Take, for example, an instance which we clip from one of our rural exchanges of last week. It forms a part of a "goody-goody talk," and its purport is to show how easy it would be to convert the world to temperance and make all drinkers sober, by the simple process of getting them to "sign the pledge."

After this instructive little talk, one boy, when leaving the church, asks another boy: "What do you now remember he—the preacher—said?" And this is the other boy's answer:

"Why, he said, if there's only one teetotaler in the world now, and he was to get one man to sign the pledge in a year, and then both of them get one each the next year, and so on, each getting one a year, everybody in the world would be a teetotaler in thirty years."

It is such silly guff, stuff, and mush like this that makes the temperance cause ridiculous. Everybody who knows anything about "hard drinkers," will tell you that the one great difficulty experienced in trying to reform them consists, not in getting them to "sign the pledge," but in prevailing upon them to "keep the pledge" when signed. This is the difficulty, and this difficulty can only be surmounted by a strong will, or by the grace of God operating on a weak will. There is in the "signing or taking the pledge" no virtue, no supernatural power to conquer the terrible craving for stimulants, that at times seizes upon the man whose nerves are partially paralyzed from overwork, care, or dissipation.

Of course, any school boy of the fourth form can prove what, according to the preacher's arithmetic, millions of signatures might be obtained in thirty years; but it is silly to argue that because by that time the entire population of the globe would have signed the pledge that therefore the entire population, or ten per cent of it, or one per cent of it, or even an infinitesimal fraction of one per cent of it, would be total abstainers in practice.

## PROGRESS IN AGRICULTURE.

The great American farmer is doing right well, thank you. In the report of Secretary of Agriculture Wilson, recently issued, it is shown that crop reports of all sorts were smashed last season, and besides, the secretary declares that the farmers have demonstrated conclusively that they are learning the lessons of intensive farming and a more scientific method of cultivation. For instance, it is shown that in twenty-six states the production of wheat increased faster than the increase in population. The same thing is true of the production of hay in thirty-five states, of potatoes in twenty-four, of barley in twenty-one and of corn in fourteen. Nor are the increases due entirely to an increased acreage planted to these farm products, but improvements in methods and seed, proper fertilization and intelligent rotations of crops are largely responsible for the increased yields.

Although it is acknowledged that there is vast

room for improvement before agriculture will be up to the standard of certain European countries, the secretary is pleased with the showing. It indicates an increasing interest in farm life and more intelligent endeavor to increase the quality and value of farm products per acre. There does not seem to be any reason why the wonderfully fertile lands of America should deteriorate when subjected to intensive cultivation, and there seems to be no reason why the prosperity of the farmer should suffer during the next few years. With a farm production equal to \$8,926,000,000, and the production increasing faster than the population, there is every indication that prosperity will be in portion once more.

## WINTER AND SICKNESS.

There does not seem to be any good reason why the general health of people should suffer in the winter any more than in the summer or any other season, but the evidence that such is the case is so strong as to be indisputable. Of course, the cold of winter is uncomfortable, but discomfort ought not to produce sickness, unless the discomforts are carried to an extreme. Too much cold will, of course, freeze up a man, just as it will a stream of water, but cases of this kind are rare indeed, compared with the general prevalence of disease and sickness which comes with the onset of winter.

There is nothing about cold air which should produce a cold, and thousands can bear testimony to suffering severe cold without any impairment of the health after the experience was past. Indeed, cold air is looked upon nowadays as fatal to the germs of infectious disease. In the south when the yellow fever played havoc with the people, the first frost was hailed with delight as the only sure cure for the epidemic. And it is probably true that cold air is no more likely to carry infectious disease germs than warm air. Yet the winter season is approached by many with fear and dread, for experience has shown it to be a season of much sickness, suffering and death.

Nor yet can it be said that warm air in winter in our houses, offices and shops is conducive to disease. Experience does not show that to be true, and the added warmth makes us not only comfortable, but it enables us to do work that we could not do in an unheated place. So that the conclusion is inevitable that the temperature of the air about us within reasonable bounds, has very little to do with affecting our health. The trouble with most of our houses, shops and offices is that the heating apparatus is so arranged that it is impossible to ventilate them properly, and we are compelled to endure, or do endure, conditions which are not conducive to health, in that no change of the air in the rooms is possible without producing the discomforts of a cold draught. Ventilation, recently has progressed a step from that practiced by the savage who first boarded up a cave with himself inside the enclosure, and there enjoyed what warmth he could, shielded from the blasts of winter. And most of us are not domiciled in any of these modern buildings which supply generous quantities of fresh, pure, warm air. Under the circumstances we are compelled to make the best of our surroundings. In our homes, we have to open the windows and fire up. While we may look upon such a procedure as rather extravagant, it is fair economy which we practice if we close up the windows and doors, seal all the cracks and crevices and breathe the same air over and over, charged as it must soon become with the foul excrements of continual respiration.

The observation of our ancestors in the last age showed them that disease was more common in winter than in summer, and the inference was natural that there was something malignant about cold air. Following a natural instinct, they proceeded to bar the cold air from their abodes in the best they could, and we have been following that natural instinct for a good many years until it has become almost ineradicable. But the consensus of opinion in these latter days is that cold air is not in itself injurious, provided, of course, it is not extreme. And cold air is much to be preferred to air breathed over and over again, or air saturated with fumes of tobacco or other noxious smokes and gases.

Illustrating this value of fresh air, even if cold and somewhat uncomfortable, a story of the difficulties encountered by the Chicago zoo in maintaining a monkey colony is pertinent. For years the monkeys in captivity there died every winter, and a new supply had to be imported. Several winters ago, however, the five monkeys which had survived confinement up to about Christmas time were placed in a cage outside any building. The monkeys would die anyhow, it was argued, so no harm could result from the experiment. But the five monkeys survived the winter and came out in the spring as sprightly a bunch of chattering simians as could be desired for the most fastidious zoo. Since then, the monkeys have been kept outside, and the death rate has been decreased most wonderfully.

The conditions under which monkeys or other animals may attain health are not so very different from the requirements of the children of men. And the children of men are so much more valuable (from our own, not the monkey's point of view) that it is incumbent upon us to provide ourselves and our children with the requisites of health, one of the most important of which is fresh air. It is a subject worthy of careful study and practice.

It has been asserted that \$300,000,000 could be saved the United States government annually by adopting "business" methods in the management of its affairs. And now an expert declares the railroads of the country could save \$300,000,000 annually by the adoption of "scientific" methods in the conduct of the railroad affairs. By all means let us have a whirl at that \$600,000,000. We could soon pay off the national debt at that rate.